



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

NOTES AND QUERIES.

INDIAN DOCTRINE OF SOULS.—(See the paper of Dr. Franz Boas, "Doctrine of Souls and of Disease among the Chinook Indians," vol. vi., 1893, p. 39.) Dr. Matthews tells us that some of the Hidatsa believe that each human being has four souls in one, while the Assiniboin think that each person has but one soul. A belief in several souls for each human being has been found among the Dakota tribes, and furnishes an explanation of the unwillingness (in the past) on the part of many Dakotas to have their pictures taken. Among the Dakotas one soul stays in the lock of hair that the female kindred of a deceased man preserve until the ceremony of the ghost lodge takes place (see "Teton Folk-Lore," in "Amer. Anthropologist," vol. ii. No. 2, April, 1889, pp. 145-148). A Kansa told the writer that when one of his tribe, named Hosasage, died in 1881, the father-in-law of the deceased, Wakanda by name, approached the corpse and removed the *ghost* (see "Kansa Mourning and War Customs," in "Amer. Naturalist," vol. xix. pp. 670 *et seq.*). The Kansa tribe do not believe in one "happy hunting ground" for all the dead. Their true belief as to the future life is explained thus: "When one of our tribe dies here, in the Indian Territory, his or her ghost returns to our former village at Council Grove, Kansas. The souls of those who died at Council Grove returned to the next preceding village on the Big Blue; and from that point on to the Missouri and down that stream is a series of ghost villages."

F. Owen Dorsey.

WEATHER AND MOON SUPERSTITIONS IN TENNESSEE.—I find the following notes in my diary, entered on the afternoon of the last "ground-hog day;" that is, on February 2, 1893.

"The morning was ominous because it seemed to betoken a clear, bright sky. But fortunately the sky soon became overcast, and was decidedly cloudy at the critical moment, that is, at high noon, the stated time for the ground-hog's appearance; so that he could not see his shadow. Had he seen it, he would have retired precipitately to the winter quarters whence he came, curl himself up therein and resume his intermittent torpor, to await in happy unconsciousness the end of the six weeks' extension of the reign of the ice-king. In such case, the die being cast, we should have had to look forward despondingly to a dreary interval of retarded buds and prolonged discomfort.

"But these blessed noontide clouds have saved us this cruel disappointment of our cherished hopes. The ground-hog was not dismayed by the appearance of his shadow, and so will not retreat to his hermitage, but at once emerge into active life from his two or three months' sleep. In consequence, the back of winter is broken."

The ground-hog superstition is widely prevalent in this country, both north and south, among all classes of our population, of foreign birth and native, cultured and illiterate, many believing it as firmly as their own existence. A few days after making the entry above quoted, I asked how the